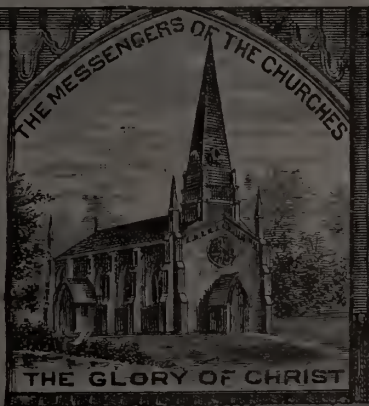


MARCH, 1897.

HERALD OF MISSION NEWS

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No. 3

R. M. Sommerville, EDITOR
NEW YORK.

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1897.

OUR VIEWS OF MISSION WORK.

THE MISSIONARY CANDIDATE.

Rev. John Gillespie, D.D., New York.

Matthew Henry has well said that the Gospel ministry is "a noble calling," but "a wretched trade." This is eminently true of the foreign missionary service. It is a calling, not a trade—a divine calling. "No man taketh the honor unto himself, but when he is called of God, even as was Aaron." It is of the first importance therefore to determine what constitutes a divine call to the work of foreign missions. So far as the ordained man is concerned it certainly includes all that is involved in the call to the Gospel ministry at home, possibly more in some directions. The same essential qualities of mind and heart are necessary to preach the Gospel in China and Africa which are found indispensable in America. On the spiritual side two things are indispensable.

1. A clear hope in Christ, coupled with a high spiritual purpose in life. "Spiritual men for spiritual service" is a principle which lies at the very foundation. Much of the service which falls to the lot of the foreign missionary is anything but spiritual in itself. This was true of Dr. Duff in Calcutta, when he sat down to teach three or four boys the English alphabet; but he did it with a view to sapping the foundations of caste by an education "saturated with the Bible." When David Livingstone turned

his back upon the little mission in South Africa to penetrate the heart of the Dark Continent it was not direct spiritual service; but he did it in the confident expectation that many preachers would follow the path he meant to open, and that the day would come when "men would be converted by every sermon preached." In reviewing his first year in Africa one of our missionaries expressed surprise at the amount of time required to be devoted to secular affairs; "but," he added, "we are determined to instruct the people in applied Christianity, and to do it in a spiritual atmosphere." All this, though not in the first instance spiritual service, needs spiritual men to make it tell for Christ. The mere fact of being a missionary does not of itself tend to promote spiritual life. Familiarity with the superstitions and abominations of heathenism has the very opposite tendency, save as through divine grace they drive the missionary to his closet and the Throne. A "good hope through grace," and all that is necessary to sustain and develop spiritual life, such as established habits of Bible study and communion with God through the indwelling of the Holy Spirit, are essential to successful work in the foreign field.

2. An earnest and intelligent desire to preach the Gospel to the unevangelized. David Livingstone, when asked what were the chief requirements of a successful missionary, gave as the first, "a goodly portion

of God's own loving yearnings over the souls of the heathen."

There ought to be an earnest desire for this service, a devout longing to publish the glad tidings of salvation to those sitting in darkness. By this I do not mean that there must necessarily be an irresistible impulse, an onrushing tide of zeal which sweeps a man into the work in spite of obstacles, and almost in spite of himself. In nothing is wise discrimination more needed than in distinguishing between a God-breathed "woe is me," and a momentary impulse which is born of excitement without an adequate apprehension of the situation. An earnest, purposeful desire to do the work of a foreign missionary is essential, but that desire may be the outcome of a protracted process of painstaking and prayerful study of the subject. A man owes it to his Master, to himself, and to the work to make such a study of the subject in advance. The desire should be intelligent as well as earnest. There must be a look without as well as a look within. A man must consider the nature of the work and count the cost. The experience of the late Rev. James Gilmour, missionary of the Free Church of Scotland in Manchuria, is in point. He writes: "After I became satisfied that I had found the 'Way of Life,' I decided to tell others of that way, and felt that I lay under responsibility to do what I could to extend Christ's kingdom. Among other plans of usefulness that suggested themselves to me was that of entering the ministry. But in my opinion there were two things that every one who sought the office of the ministry should have, namely, an experimental knowledge of the truth which it is the work of the minister to preach, and a good education to help him to do it; the former I believed I had,

the latter I hoped to obtain. So I quietly pursued the college course till I entered on the last session, when, after prayerful consideration and careful deliberation, I thought it my duty to offer myself as a candidate for the ministry. Having decided as to the capacity in which I should labor in Christ's kingdom, the next thing which occupied my serious attention was the locality where I should labor. Occasionally before I had thought of the relative claims of the home and foreign fields, but during the summer session in Edinburgh I thought the matter out and decided for the mission field. Even on the low ground of common sense I seemed to be called to be a missionary. Is the kingdom a harvest field? Then I thought it reasonable that I should seek the work where the work was most abundant and the workers fewest."

This was the plain common-sense process by which that apostle to Manchuria reached a decision as to duty; but it would be difficult to point to a man within the whole range of modern missionaries with whom the desire to preach the Gospel to the heathen was more of a passion. The Church Missionary Society puts the matter plainly in its "Candidates in Waiting": "But after all the call is very simple to him who in child-like faith has prayed, 'Send me.' In one of the many ways in which His sheep hear His voice the divine Shepherd can speak to the listening soul. Sometimes the call will come through a human messenger, sometimes through His Word; sometimes it will be heard only in the inner chamber of the heart, sometimes it will come through outward circumstances and opened doors. Sometimes it will be a ringing call to press through seeming impossibilities to some special work beyond; sometimes it will be a

quiet guiding to take 'the next step' toward the mission field, with no clear conviction as to what the following step shall be. But whatever the varying form or force of the call, the essence of it is this: 'The sheep hear His voice, and He calleth His own sheep by name and leadeth them out; and when He putteth forth His own sheep He goeth before them, and the sheep follow Him, for they know His voice.'

To this add the testimony of the late Mrs. Nassau, wife of the Rev. R. M. Nassau, M. D., of Africa, written just before her death: "Let no one attempt this work without being possessed with an earnest, single-eyed devotion of heart and life to the service of the Redeemer. My heart does sometimes ache for friends and for home associations, but deeper than pain is the humble gratitude that God has permitted me to be one of His workers."

It is possible both to underestimate and overestimate the mental qualities required. So many elements enter into successful foreign missionary work that some of them may be found in large measure where mental endowments are not of the first order. On the other hand, a man of high grade intellectual endowment may be conspicuously lacking in qualities absolutely indispensable. If we bear one thought in mind it will help us in our estimate just here. Foreign missionaries are to be leaders—the molders of men, the makers of other leaders. The great purpose of foreign missions is not the conversion of individual souls merely nor chiefly, but the planting of Christian institutions in unevangelized nations in such a way as to make them self-supporting and self-propagating. It is to train native men to be evangelists and preachers and teachers. This being so, it is evident:

1. That men of high average in mental qualities are wanted, men who can mold other men, and so multiply their influence a thousandfold.

2. Special emphasis must be laid on linguistic ability or taste. A man with dogged determination and consecrated purpose may get a good working knowledge of a strange language without unusual linguistic ability; but, other things being equal, a good linguist has great advantage, and an adequate knowledge of the language of the people is indispensable.

3. Without enlarging, other qualities may be grouped as follows: Good common sense; a bright, cheerful disposition; sound judgment of men and things; tact in dealing with persons of various classes and conditions, and ability to labor in harmony with others.

Dr. Charles Cuthbert Hall, in a course of lectures before the Hartford Theological Seminary on "Qualifications for Ministerial Power," says: "From the moment in which a young man lifts up his eyes afar off toward this sacred lifework, he should reverently protect and prepare the body as the working instrument through which the attainment of the end becomes possible. Were the conservation and nurture of the body duly considered in the years anterior to professional life, the annals of the ministry would yield a far lower percentage of physical and mental collapse. Were the religion of the body better understood by undergraduate minds, the pulpit and the pastorate would not so often be prematurely despoiled of their most promising incumbents." Were such conditions fulfilled, the Board of Foreign Missions would not be compelled to decline so many candidates on the score of health, and the phys-

ical collapses in the field would be less frequent. The fact that almost any physical weakness is apt to be intensified in a tropical climate makes it of the first importance both to the candidate and the work that all possible precaution be taken.

Dr. R. N. Cust, of England, significantly says that the battles of to-day are to be fought with "arms of precision." General W. T. Sherman once said that he had often heard of self-made generals, but that he had never met with them. The history of the Civil War shows that it was our West Point men—our trained men—whose military genius and skill led the Union armies to victory in the hour of peril.

It is well-trained men who are needed to-day in the foreign field. They are to deal not only with the gross superstitions of the fetich worshiper, but with subtle philosophies and ethnic faiths, advocated by men of keen intellect and high education. Every ancient cult in India is now training its men in educational institutions, the Aryas having in Lahore alone a college with a thousand students. "There is no danger," says Dr. Martin, Emeritus President of the Government College in Peking, "of too many entering the field, if our missionary societies encourage none to offer who are not fitted by superior training. Weak and ignorant men are out of place in China."

In the earlier years of the missionary enterprise college-trained men do not seem to have been available. It is a remarkable fact that not until 1815 did a Cambridge University man go to the field, and not until 1836 was he followed by a second, although the great missionary societies had been organized during the closing decade of the preceding century or the early years of the present century. Because of this dearth of

thoroughly equipped men missionary colleges were organized in Berlin, Basel, Islington, Canterbury, and elsewhere. As time rolled on, however, there became manifest an increased demand for well-trained candidates, which led to the adoption of a higher standard of education in these missionary colleges and a larger dependence on the supply furnished by the universities. While it would be unwise to insist that only men with a full academic and theological training should be sent as ordained missionaries, so essential is thorough education to the highest usefulness in the foreign field that our Board is slow to accept partially trained men. The same considerations which led a presbytery to ordain a partially equipped man may lead the Board to commission him, but such cases must ever be regarded as exceptions. In ordinary circumstances the last man to curtail his course of education should be the candidate for the foreign field.

In addition to this general training,

1. Every candidate should be well grounded in the Bible principles which underlie the divine enterprise of foreign missions. He should be able not only to give a reason for the hope that is in him, but a reason for the work to which he has consecrated his life. If a man does not believe, for instance, that by nature the heathen are in a lost condition, and that the work of foreign missions is a work of rescue—a work undertaken by the Church at the command of the risen Lord, and in which there is the promise of His blessing, he ought never to turn his face toward the foreign field. To preach the doctrine of "eternal hope," so called, or to fail to preach the positive doctrines of grace at variance with such a hope, is to cut the very sinews of

foreign missionary effort. If men are not dead in sin, why proclaim life through Jesus Christ?

2. Wherever possible some attention should be given to the study of the ethnic faiths. The day has gone by when mere denunciation of these systems will answer. A man must know them, not that from them he may supplement or modify "the glorious Gospel of the grace of God," but that through them he may better understand the needs of those to whom he carries the Gospel, and the best methods of approaching them. Paul took the Athenians where he found them, and with a full knowledge of their philosophy presented the Gospel so as to meet their needs. In reasoning of sin and righteousness and judgment, it is of immense advantage to enter through avenues already open to the citadel of the soul. Such avenues of approach are to be found in dealing with Mohammedans in their avowed acknowledgment of one God, or with Hindus in their professed belief in an incarnation. In the biography of her husband, the late Rev. John L. Nevius, D.D., of China, Mrs. Nevius writes: "During the year 1857 Mr. Nevius began a series of articles on the religions and superstitions of China. He felt the importance of becoming accurately acquainted with the great systems of error which he expected to spend his life combating, and with his usual thoroughness he made an exhaustive study of the subject."

3. Practical experience in active Christian work is indispensable. A man should not only know his Bible, but should be able to handle it skillfully in dealing with individual souls. Such knowledge can only be effectively acquired in connection with actual experience gained in direct Christian

work. By direct Christian work is meant such as may be done in Sabbath schools, prayer meetings, young people's societies, and Home and City Missions, but above all in hand-to-hand work with souls in any sphere of usefulness.

Besides all this there are minor practical matters in the training not to be overlooked. Knowledge of vocal music will be found most useful. Singing the Gospel in bazaar, or village, both attracts and impresses. A knowledge of bookkeeping is also important, though not essential. The burdens of secular care which fall to a missionary are often heavy, and any preparation he may have or can make in practical lines may be found most opportune. Indeed, there are few gifts or graces, natural or acquired, for which the young missionary may not find use in the foreign field.

4. Some special study of the field where the candidate is to labor. Such study, of course, can only be undertaken after the assignment has been made, which frequently is some time after the appointment as missionary. While the Board encourages candidates to indicate their choice of field, and is always ready to recognize that choice wherever possible, it is unwise for persons contemplating foreign missionary work to become absorbed in any one field, as in very many instances, because of health or other considerations, the choice cannot be complied with. Moreover, every foreign missionary should seek to be intelligent on the wide field of mission work, rather than to confine his studies to any particular mission or country.

Much of what has been written above as to the qualifications and training of ordained men for the foreign mission field is equally applicable to medical men and women who

are candidates for appointment. The Board of Foreign Missions requires the medical education of a candidate to be thorough, including graduation from some medical college of good standing, and usually some hospital experience or its equivalent. But even aside from professional training the spiritual, intellectual and physical qualities of a medical missionary are expected to be of a high grade. The medical training ought to be built on a broad and solid education, but above all things the spiritual qualifications should be kept distinctly in view. Dr. W. J. Wanless, of India, writes: "In every detail of the medical missionary's work, from the dispensing of the simplest dose to the performing of the most serious operation, he should never lose sight of the fact that he is first a missionary, and secondly a physician; that the work of healing the body, both in obedience to Christ's command and after His own example, becomes the more Christlike only as it serves to point men to Him as the great Physician of souls." The spiritual qualifications for the ordained missionary are therefore equally imperative for the medical missionary. He should also be well furnished in the Scriptures, not only thoroughly instructed in Bible truth, but able to handle the word of God effectively in dealing with souls. He should, moreover, be a man of

prayer, seeking daily to be "filled with the Spirit."

The general qualifications indicated above, with a few exceptions, are required of young women, as well as men. A brief but comprehensive leaflet recently issued by the Woman's Board of New York, in dealing with the qualifications of young women, mentions among others, a sincere desire to do the will of our Master, sound common sense, a good physical condition, a cheerful nature, fair mental capacity, and an intelligent and experimental acquaintance with the Scriptures. Application for appointment as a single missionary should be made through the Woman's Society or Board within whose territory an applicant may reside.

The missionary service is a service for life, and should be so regarded by all who seek to enter it. While furloughs in the home land now and then are a necessity for rest and recuperation, they are to be regarded only as a necessary interruption to a life service in the field. The Board's Manual says that applicants for appointment as missionaries should for Christ's sake "consent to suffer the want of congenial society if necessary, and be willing to accept a life of steady, unnoticed labor, expecting to continue therein unto death."

A call for Volunteers: Who is willing to consecrate his service this day unto the Lord?

The Volunteer's reply: I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me.

Promises to the Volunteer: Certainly I will be with thee.

Lo, I am with you always, even to the end of the world.

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

LATAKIA, SYRIA.—A very interesting incident connected with the work in this field is related in Miss Edgar's letter. She says: "No doubt you remember the little Fellaheen girls who were taken out of school last spring while you were with us. One of them we were especially sorry to lose, Howa, a quiet, thoughtful child—the same whose picture you have in the *HERALD OF MISSION NEWS*, entitled, 'An Applicant for School Privileges.' Last Saturday morning we were told that Howa was here and wanted to see us. She was allowed to come up, and we soon saw that she had some request to make. It was a long while, however, before she could summon courage to speak. But at last, while she and I were alone, she managed to ask if we would receive her back into school. I told her we would gladly do so if she would be allowed to stay. She replied that her brother would not make any trouble; and, as she is nearly old enough to do as she pleases in the matter, we agreed to give her the chance. So she is with us again and a happier child could not be found."

SUADIA, SYRIA.—Miss Cunningham, who entered upon work in this field early in the spring of 1889 as a representative of the Irish and Scotch Churches, expects to visit her friends in Britain this year, leaving Suadia the last of March or about the first of April. She has had no vacation, with the exception of a couple of months in the summer of 1894, and the Board felt that her own health as well as the interests of the Mission demanded that she should take a rest. During her absence Miss Maggie

B. Edgar, of Latakia, will have charge of the school. In a letter dated February 12 she says: "I hoped that the choice would not fall on me, not that I dislike Suadia, but I am sorry to have to leave the work in Latakia. However, I will go quite cheerfully. It is all the Master's work and just as dear to Him in one place as in another. The missionaries have all showed their confidence and love so plainly in the matter as to more than compensate for anything I may have to give up in making the change."

"We have had," writes Miss Cunningham, "a good year and have a good hold on the Fellaheen. There are six of them in the girls' school." Evidently, too, the anxiety that existed in this part of Syria during the winter of 1895-1896, owing to the disturbed condition of the country, has largely passed away and no longer interferes with the work. The soldiers have been withdrawn from Suadia, "for which," she says, "we are all thankful, as also for the peace and quietness which prevail here and throughout the Empire."

MERSINA, ASIA MINOR.—A recent letter from our senior missionary, Rev. Dr. D. Metheny, informs us that he expects to leave with his family for America early in April. He says: "If I live till time of starting, we will take our usual route via Marseilles, and hope to lie over here and there on the French Railroad. I have been very feeble these cold months, and there are still ahead of us six or eight weeks of, to me, crucial weather." The churches should be much in prayer that our brother may be strengthened during his journey and brought home in safety.

Dr. Metheny's return will leave this field without a minister, and the little Mission congregation will necessarily be without the regular preaching of the Gospel for a long time, unless Rev. R. J. Dodds, now in this country, feels it to be his duty to go back to Asia Minor at the close of the coming summer and take up the work where he laid it down a year ago. Dr. S. A. S. Metheny is laboring with diligence as a physician, and his department gives promise of being an effective evangelistic agency. The lady missionaries in charge of the schools have "hearts full of love, heads full of schemes, and hands full of work," and are likely to be kept busy even during the summer months. But however encouraging the work in these aspects of it, the Mission congregation must have a pastor, their spiritual vitality and growth depending under God upon wise oversight and faithful instruction.

Among the friends that the Secretary of the Board and his wife met during their visit to this field last spring was M. Gabriel Latoof. He was untiring in his efforts to make the visit at once pleasant and profitable, and continues to send good wishes after them to this country. Early in the year he wrote us a letter in English, a few sentences of which we publish because they reveal such an excellent spirit and the stamp of men that are employed by the Mission: . . . "My tongue cannot tell in words the gratitude my heart feels to the Board in America when I think of the greatness of love and earnestness it manifested in sending you. . . . I will not repeat here our prayers for that special remembrance of us. . . . I continue to thank God for your visit to us and your safe return home with news of our land and the fruits

which you witnessed in the schools and congregations of Syria and Asia Minor, and among others in those at Mersina. . . . Please give my best wishes for the season to the Board and tell them of my gratitude to them for their remembrance of us and their zeal in the salvation of many souls, and to the missionaries who testify to the beauty and truth of the religion they profess."

CYPRUS.—Mr. Easson writes that the attendance at the Sabbath services is increasing. On the last Sabbath in January M. Daoud had a class of thirty Greeks. They do not seem willing to come to a service specially for them at 11 A.M., but attend the Sabbath school, and about half of his English audience are Greeks who understand English.

A committee of ladies in London have opened a home for American widows and orphans. "Last week," Mr. Easson writes, "they received their first supply of widows and orphans from Aintab. The lady who is at present in charge of the home proposed to send the larger children to our Armenian school and to take some of the smaller ones into their kindergarten. She also offered to send the sister of our teacher, Samuel, to help her brother, the ladies paying her wages and paying their share of the running expenses of the school." As the girl is a Protestant and was an experienced teacher in the Aintab Girls' Seminary, Mr. Easson gladly accepted the offer. He now has a school of thirty-eight pupils.

Our missionary has enclosed the Mission property with a wire fence, graded the lot, and made a good road on the west side. Instead of giving the money sent to him

for the Armenian refugees as charity, he employed the men to do this work of fixing up the property and paid them for their services. He has recently planted around the chapel and on the side next the sea, fifty trees of three kinds—pine, eucalyptus and cypress, which were presented to him for this purpose by the Governor of Larnaca District. The Mayor has also promised that the City Council will set out a row of trees on the Mission side of the leading road this year, and on the other side next year. The lot is now ready for a building, and Dr. Moore, in expressing the hope that we may be able to provide a home for Mr. Easson, says that it is the finest location for a building in Larnaca.

Mr. James Scott, of College Hill, Beaver Falls, Pa., says that he and his wife will give \$50 toward the building because of their regard for Mr. and Mrs. Easson personally, but especially because of their interest in the work. Only \$1,300 are needed now, and surely there are twenty-six men who can each give \$50, or there may be some one who would gladly take two or half a dozen shares. Whatever is done should be done quickly.

CHINA.—A letter from Rev. A. J. Robb, dated Canton, January 9, 1897, supplies the following items, which will be interesting to our readers:

I am glad to report that we are all in fair health at the present time. Mr. McBurney has just come through a severe attack of fever which has kept him from any work for three weeks, much of which time was spent in bed. He is now able to be out to public meetings, a number of which have been held this week. We have

had a number of the Psalms printed for use in meetings which we conduct. We take our turn with others in preaching in an English speaking service on Sabbath evenings. For some time we did not, as there was not a unanimous sentiment in favor of our using the Psalms. But it has now been decided in our favor by the community. Well, the year, our first year of study, has been rounded out. I hope that the one upon which we have entered will allow us more activity. To say that we are ready for work, in any effective way, would be a great stretch of the truth. But we can talk to those about us on a number of subjects in a way that is tolerably well understood. We are thinking a great deal in these days of our field of work. There are two places not very far from Canton where there is no work being done, and we could have a fair field. The one is in the district lying around Whampoa, about twelve miles below here on the river. The steamers from Canton to Hong Kong stop there, and there are some customs men living there. We could rent foreign houses at cheap rates. But the presence of the foreigners there is the great drawback. They have been there for long years and they are the kind of men who do not give the heathen any exalted idea of what men ought to be. We are foreigners and would, of course, be classed with them. The other place is about forty miles S. W. from Canton. A steam launch runs out to the place and communication would be good. It is on low ground, as Canton is, and we would likely have to contend with malaria, but that is not an insuperable objection. The people are said to be friendly.

We have both been studying the map

for some time with our eyes on Kwong Sai. There is a river emptying into the West River only a short distance from the western boundary of this province, where there is no work, so far as we can learn, the whole length of the river. If Ng Chau is made a treaty port and the West River opened for steamships, as is already done on paper, we could go from Hong Kong to Ng Chau in a day, and in less than another day be in the little river of which I speak by small boat. It is 300 miles from the coast, on higher ground, and far from any bad influence of the foreigner as yet. We think of trying to do a little work there in the way of itinerating, and if the way is open, to make it our field of labor. However, there is in every place the great uncertainty of being able to get to where we want to go. We certainly cannot expect to be entirely free from the vexatious delays that come to the other missionaries at every turn.

I was out in the country for a few days last month with Mr. Beattie of the Presbyterian Church. The work was in the most poverty-stricken district I have seen so near Canton. We had much traveling overland to do, and some of it was not altogether pleasant. On Saturday we went twenty-seven miles overland to one of his stations, having one poor apology for a chair between us. It was merely two bamboo poles with a seat suspended between them with rope. One of us rode while the other walked. At the chapel we were confronted with chopsticks and rice, on which rice we subsisted until Monday morning. That was a feast day, and no one could be found willing to carry our chair, so we tramped the twenty-seven miles to the boat. Next morning we had a thirty-mile

journey to make, but during the night a strong north wind brought such cold weather (there was ice in Hong Kong), with rain and sleet, that after facing the breeze for a couple of miles in the morning, we gave it up and came home. That it was unusual, you can tell from the fact that Mr. Beattie had never before missed an appointment with the Chinese in seven years of work. With a stiff breeze at our backs, we came over fifty miles in the boat, reaching home before bedtime, having sat all day with as heavy clothing on as I ever wore in America and wearing our bed clothing for shawls besides.

—The following results of the foreign missionary operations of the Presbyterian Church in Canada are taken from the *Presbyterian Record*:

NEW HEBRIDES. — The Mission to the New Hebrides was undertaken in 1844. Mr. Geddie (afterwards Dr. Geddie) left Nova Scotia in 1846, and began work on Aneityum in 1848. Through the labors of Dr. Geddie and his wife, and those of Dr. Inglis and his wife, who began work in 1852, that island was Christianized some time before Dr. Geddie's death in 1872. This was the first Canadian Mission to the heathen in a foreign land.

The work in the New Hebrides has since then been prosecuted by the Free Church of Scotland and the Presbyterian Churches in Australia and New Zealand, as well as by our own beloved Presbyterian Church in Canada.

There are about 30 islands in the group; some of which are now Christian, and on nearly all of which missionaries are settled.

There are 23 missionaries with their

wives, who have under their supervision a large number of native teachers, devoted Christians, who are the most effective evangelizing agents, and who will ultimately become the pastors of a native church.

Three of the missionaries are from our own Church: Rev. H. A. Robertson, on Erromanga, Rev. J. W. McKenzie, on Efate, and Rev. J. Annand, D.D., Principal of the Training Institute for native teachers and pastors, which is located on Tangoa, a little island south of Santo.

FORMOSA.—Rev. Dr. G. L. McKay took up Mission work in North Formosa in 1872. The Rev. W. Gauld is at present associated with him.

There are 60 congregations with about 1,800 communicants, ministered unto by 60 native preachers; there is a college (called Oxford College) for the training of a native ministry; there is a Girls' School for the Christian training of women; there is a hospital in which many thousands have been treated for bodily ailments and at the same time instructed in spiritual things; there are about eight day schools in which about 250 children are instructed by Christian teachers; and there have been employed at one time as many as 35 Bible women, whose lives are devoted to the evangelization of their sisters.

As a result of the recent war, Formosa has become a Japanese possession. The Christians in North Formosa refused to take up arms against the Japanese and were accordingly persecuted by their own countrymen who had taken up arms. The Japanese officers and soldiers did not, however, distinguish between the friendly and unfriendly Chinese, so that the Christians were between two fires and many lost their lives.

Dr. McKay has had an interview with the present Japanese Governor, who has promised that Christians will be protected.

Dr. McKay, who was accompanied by Rev. D. Ferguson, of the English Presbyterian Mission in South Formosa, thus describes the interview:

Mr. Myoshi, the interpreter, met us at the door and in a few moments we were heartily received by the Governor, who, without any ceremony, sat down beside us. He pleasantly made inquiries about Formosa climate, diseases and people.

I then stated that North Formosan Christians refused to take up arms against the Japanese, and in consequence were threatened, persecuted, and several killed by rebels. Nevertheless, Japanese petty officials and soldiers failed to distinguish between friends and foes, and insulted, abused and even killed Christians in more than one locality. Therefore Christians had a very hard lot between rebels and reckless soldiers.

When Mr. Myoshi, the interpreter, was about through, the Governor's eyes sparkled with fire, as he sprang to his feet, grasped my hand tighter and tighter, whilst he told the interpreter to say that he sympathized with us and was determined to protect the Christians. Turning to Ferguson he said: "And you in the south have suffered in the same way. I will protect your Christians also." He was thoroughly aroused, and I was greatly impressed (so was Ferguson) with his grand soldierly appearance. I will never forget the scene; it reminded me of my interview with Lin Ming Chuan during the French war. I believe Governor Nogi will do his part according to justice in governing this island.

THIBET.—J. Hudson Taylor has lately

made the statement that, of the whole Thibetan race, only one-third live in that interior Thibet which is as yet shut up, while one-third dwell in Ladak and other territories subject to British control, on the northern frontier of India, and the remaining one-third are to be found on the Chinese side of the Thibetan border. The significance of this statement lies in the fact that while Thibet may be closed to the Gospel, two-thirds of the Thibetan race are even now accessible to Christian Missions.

INDIA.—Sir Charles Elliott, speaking at Exeter Hall, London, November 26, 1896, said :

People in this country do not realize how numerous the Christians in India are, nor how rapidly they increase. In the year 1871 the census showed 1,270,000 Christians in the whole of India, most of them being in Madras, where about two-thirds of them were Roman Catholics. . . . The increase that has taken place since then has been far more among the non-Roman missions than amongst the Roman Catholics, and far more in the northern provinces than in Madras. In the year 1881 the number had risen to something over 1,600,000; it had increased by about 400,000, or 35 per cent. In the year 1891 the number of native Christians throughout India was 2,000,036; that is, an increase of about 800,000 native Christians, or about two-thirds of the number that existed in 1871. During the same time the population of the whole country had risen only to about the extent of 16 or 17 per cent.; so that Christianity has increased four times as fast as the Hindu and Mohammedan population generally.

AT HOME.

OAKLAND, CAL.—There are grave fears that the Oakland Chinese Mission may soon be past revival. If I could believe that the success of our new Mission in China requires that this Home Mission be abandoned, I would not grieve so much; but I cannot so believe. The home work should be prosecuted with new vigor and the foreign with increasing interest and energy.

Several causes have operated against the interests of this Mission. They are of two kinds. The first includes those over which the Church could have no direct control; the second, those that could have been remedied, and some of which could be remedied yet, provided there were a will. Of the first kind, mention may be made of the cruel treatment of the Chinese by which their minds were prejudiced against Christianity, the anti Chinese exclusion and restriction laws that have resulted in a large diminution of the number of Chinese in California, and the persistent efforts to drive the most industrious and successful laborers out of employment and business. A few years ago, in the progress of the anti-Chinese agitation, every effort, however cruel or unjust, was made to drive out shoe manufacturers and clothing manufacturers and cigar makers. Business men who employed Chinese, or who bought goods of them, were so boycotted that very many of them advertised that they sold "only white-labor goods," though this was often false. How adversely such things have worked may be seen in part by an editorial statement which I clip from one of our recent dailies. It reads thus:

"One of the features of California life which is not often noticed in print is the large decrease of the Chinese laboring pop-

ulation of the State. San Francisco's Chinatown has fallen off almost one-half during the last three years. The State Labor Commissioner has finished his investigation of the Chinese in California, and he finds that the decrease is most marked in the factories. The overall factories a few years ago employed nearly 5,000 Coolies. Now they have only 1,050. In shoe factories, where formerly from 100 to 300 Chinese were employed, not one-fifth of the number are engaged. This great falling off is due partly to the exodus of Coolies to China, and partly to their preference for engaging in business for themselves, such as laundry work, vegetable growing and fruit raising."

The editor is careful to avoid the mention of the most powerful causes of the decrease such as I have mentioned above. And the animus of the editor appears in his use of the term "Coolies." Those whom he thus designates are employed volunteer laborers, working on weekly or monthly wages, or receiving so much per article made. There are no Coolies in California, unless all such volunteer laborers are.

Of the other class of hindrances I need not speak. To mention those of the first kind of this class would be finding fault with men or Boards. To mention the second kind would only be to repeat what has been said before or what is known to the Board and to many in the Church. It does seem a pity that for want of a good missionary and good helpers the Mission should run down so low. And to us here the very fact that the last Synod did not ask any collection for the Home Chinese Mission, as the treasury was full, looks as though there is not much expectation of the continuance of the work here.

I should have said sooner that one rea-

son why the work among the Chinese does not flourish is that there is no Covenanter congregation here. The Chinese people, who do not know our principles or the history of the Church, cannot understand why we are so few in number and have neither minister nor house of worship as all others have. I would like to hope that Eastern Covenanters who wish to have a city home in a winterless climate would come to Oakland. A new nucleus might grow ere long into a congregation, and this would help to revive the work among the Chinese and keep them together. At all events we will not cease to pray, "Let thy work appear unto thy servants, and thy glory unto their children."

N. R. J.

NEWBURGH, N. Y.—Report of the Women's Missionary Society of the First Reformed Presbyterian Church:

At the close of another year in the history of our society, the eleventh anniversary since its reorganization, we come before you to give a review of the past, in order that we may see the work which has been accomplished, and wherein we might have done more for Him who loved us and gave Himself for us, and that we may gather fresh courage and new inspiration for the year which is to come.

We have held eleven regular meetings during the year, with an average attendance of ten (10) members. We have also held twenty-five cottage prayer meetings, all of which have been well attended not only by the members but by strangers, some of whom have been Roman Catholics; these meetings have not only been a great source of blessing to the homes in which they were held, but also to ourselves, and we trust to the congregation.

One meeting was held in the church to tack comfortables for the box to Selma Mission, which was sent from the Young People's Society of Christian Endeavor.

We have had our usual readings on Missions at every meeting, including personal letters from our own Mission fields, and from the C. I. M.

Some of our members visited a missionary society meeting of our sister congregation in Coldenham, from which we derived much spiritual benefit, and have decided to follow their example in selecting a special topic for prayer and talk, devoting at least fifteen minutes of every meeting to this purpose; also to answer to roll call by a verse of Scripture. In compliance with an appeal published in our Church papers for the support of Telgie Ibraheem during the vacation months, \$1 was voted to the purpose.

Dr. Balph gave an address in the church one Sabbath afternoon, making known his plans regarding the hospital in Latakia, which impressed us so favorably that we decided to give \$20 from our funds to the support of a cot.

Our Chinese School is in a very flourishing condition, the average attendance being about twelve (12). Some new teachers have been called to the work, which is being blessed abundantly of the Lord; two more of our scholars united with the Church last January, besides some who have united with a sister Baptist congregation in the city. The money which has been raised in the school, amounting to \$45, has been devoted to the work of the China Inland Mission.

It is with much sorrow that we have to record the departure of our beloved President (Mrs. Carlisle), who was called away

last November to a higher service, and while her chair is vacant and we miss her loving voice and wise council, yet we know she has entered a wider field of usefulness, and is more deeply concerned for the coming of Christ's Kingdom on the earth.

Also one of our young men, Mr. James L. Ross, who took part in our last anniversary, when the subject was World-wide Missions; he read a paper on South America, and showed much feeling at that time. He, too, has been promoted to a wider field and higher service.

In closing, we would say that while the work accomplished seems small, yet we trust that in a quiet way the work has gone on, to the honor and glory of our beloved Master, whose we are and whom we serve, and for the hastening and building up of His Kingdom, and as we hear to-night reports from our different Mission fields, may it inspire us to new courage and a deeper spiritual life that will help us to go into all the world and preach the Gospel to every creature.

Our society has also taken a prayerful interest in the Bethany Home for the rescue of wayward and homeless girls in our city, which has been in charge of one of our members, that being the special subject of prayer at one of our meetings.

Since writing the above report another of our members has passed away, Mrs. John A. Frazer, who was called home on November 3d. The Heavenly Father is speaking to us in these strange providences. May our eyes and hearts be open to see and know the lessons He would have us learn, so "that these light afflictions which are but for a moment, may work out for us a far more exceeding and eternal weight of glory; while we look not at the things

which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

LIZZIE FRAZER,
Secretary.

TREASURER'S REPORT.

RECEIPTS.

Collected at monthly meeting....	\$11.33
Members' fees.....	8.50
Received from members.....	9.90
District collectors.....	28.00
Donation to society.....	10.00
Sabbath School.....	287.45
Total	\$355.18

DISBURSEMENTS.

Secretary's book.....	.50
Support of Telgie Ibraheem.....	1.00
Cot in Dr. Balph's Mission.....	20.00
Syrian Mission.....	333 68
Total	\$355.18

SUSIE WILSON,
Treasurer.

NEW ALEXANDRIA, PA.—Treasurer's report for 1896:

RECEIPTS.

Dues collected.....	\$41.50
Donated to society.....	4.00
Mite box.....	15.50
Thank offering.....	9.50
Collected by the society.....	121.25

Total \$191.75

DISBURSEMENTS.

Foreign Mission.....	\$33.00
Indian Mission.....	25.00
Southern Mission.....	4.25
Jewish Mission, Philadelphia....	5.25
Topeka, Kansas, Church.....	2.00
Telgie Ibraheem.....	1.00
Church carpet.....	120.00

Balance \$1.25

MRS. E. M. McCLELLAN,
President.

MRS. M. J. LINDSAY,
Treasurer.

MONOGRAPHS.

THE SPIRIT OF MISSIONS.*

The spirit of missions might be defined as the principles that underlie the work of the missionary. Some of these we will try to point out.

The Christian missionary is a philanthropist. To confirm this statement, we need only call attention to the wonderful trans-

*Summary of a paper read by J. B. Crooks at a meeting of the Students' Missionary Society of the Reformed Presbyterian Church, Allegheny, Pa., and published by request.

formation among the people who have been reached by the missionary. The people of the New Hebrides are an example of this. Within the lifetime of one man, and due very largely to his efforts, such a change has taken place as would seem almost incredible if it were not so well attested. Aside from the spiritual aspect of his work, Dr. Paton ranks as one of the foremost philanthropists of the age. The efforts of the missionary are first directed along the line of philanthropy. By relieving bodily

suffering, or by little acts of kindness, he opens the way for the presentation of the Gospel.

Philanthropy is not simply a means to an end; it is an end in itself, subordinate, however, to the great aim of the Gospel. Christianity is intended to make the world better, as well as to fit men for a better world.

The missionary spirit is patriotic. The man who is engaged in Mission work among his own countrymen is a patriot. He is doing the most effective work for the Christianization of his national institutions. The message of the Gospel is not to individuals alone. "Make disciples of the nations" is the command. National recognition of Christ is one of the promised results of the Gospel proclamation. The missionary who recognizes this as one of the ultimate aims of the Gospel is by so much the better prepared for his undertaking. Every effort that lifts up the fallen and degraded, and makes of them trusted members of society, is patriotic in its very nature.

The missionary spirit is the spirit of obedience. "Go ye into all the world and preach the Gospel to every creature," is the command of the "Captain of our salvation." Obedience to this command is the test of the true Christian soldier. No one is exempt. The field where each one is to labor is to be determined by the circumstances by which God has surrounded him. Some are called to go to distant India, China or Japan. Many more are called to labor at home. All are called to labor somewhere; none to idleness.

There is also a division of the work. Ministers, medical missionary and teachers, each have their specific work to do. This division is not absolute, however. Some are

called to labor in all these departments. One who is not called to a specific work is not excused from labor. The important thing is that all shall be actively engaged in carrying out the command.

If obedience is a test of discipleship, love is the proof of it. The spirit of true missionary activity goes a step beyond obedience. Obedience is merged in love. Love prompts to deeds of self-sacrifice that obedience could never exact. Obedience is legal; love is divine. It is the distilling into the heart of man that same divine attribute that prompted the sending of the Saviour. This love became such an ardent flame in the soul of the great Gentile Apostle that he exclaimed, "Woe is me if I preach not the Gospel." The gospel of love must be the great agency in generating missionary zeal.

The spirit of missions is a practical subject. We theorize a great deal about it. We grow enthusiastic over the achievements of others, but how little we do ourselves! Every Christian should be engaged in Mission work. Ministers are very lax about this matter. Many of them do no practical Mission work. They occasionally urge their people to contribute to the support of the laborers in the foreign field, but they do nothing to reach the great mass of non-churchgoers at home. If we are to have the much-needed revival of Mission activity at home, and in our own Church, it must begin with the ministry. If the proper example is set them, the laity will do their part.

"ASLEEP IN JESUS."

As many of our American readers do not see the *Reformed Presbyterian Witness*, we take the liberty of transferring to our pages the following extracts of letters of

the late Mrs. Dr. Martin, of Antioch, to her friend, Miss Mary A. Sterrett, of Philadelphia, Pa., published in a recent issue of that paper in connection with a very appreciative sketch of her life from the pen of Prof. D. B. Willson, of Allegheny City, Pa.

February 12, 1895.—How time flies! It is twenty-eight years since I came to Syria first, and sixteen years since I was married. Getting old; getting “nearer home.” May some be better for my having been sent here.

April 24, 1895.—It is eight years to-day since our darling boy was removed to the world above. Eight years of what exceeding joy to him praising the Lamb slain, who redeemed him to God by His blood. What lofty joy and employment! And we still here in this Valley of Baca. But our privileges, too, are many, and though often weary in the world, we must not weary of it. “Thy will be done.” Thou art all wise, and Thy way is undoubtedly true and right.

June 15, 1895.—Whom the Lord loveth He chasteneth. There are worse trials than death, especially when “we sorrow not for the near ones as those who have no hope.” I have always been resigned to the Lord’s will in the removal of Paul, but this winter I have been able to thank God that my darling was safe where no sin is and no horrors happen, safe with Christ Jesus, praising Him for evermore.

July 3, 1895.—But one day the place that now knows each of us will know us no more for ever. May we all be in Christ, saved by His grace, and how we shall rejoice together in praising Him for evermore, who has washed us in His blood from all our sin.

July 16, 1895.—The months since our return have been very wearing. Years seldom

take in as many serious events as these months have, nor is the outlook by any means reassuring. The Great Battle seems looming up in the near future. He will hide us in His pavilion, and set our feet upon the Rock until the charge be overpast. Our God is a great God and a great King; we will be still praising Him.

October 8, 1895.—So many years in Heaven! To what heights in the knowledge of Him who loved us and gave himself for us have those attained, who are before His throne so long, while we grovel here, sin dragging us down to keep us of the earth, earthy. Oh, may we all be indeed of His chosen ones! The Lord remove all our blemishes and make us perfect men and women in Christ Jesus. Oh! for a deep sense and heart hatred of all sin, all opposition to our Lord, our King, who bought us with His own blood. May we serve Him with perfect hearts of love.

March 23, 1896.—Yes, the years fly, and carry with them old friends and acquaintances. May it be to eternal rest in Christ’s presence. God bless and keep us all faithful unto death, that we may receive the crown of life. May we contend earnestly for the faith once delivered to the saints, God’s truth in its entirety.

May 19, 1896.—“Thy Kingdom come!” It looks as though the potsherds of the earth were about to dash themselves to pieces against one another. May we be kept “faithful unto death,” that we lose not our crown.

Jesus, King of kings, reigns, and His wrath is kindled against His professed people, against traitors who are refusing Him His rights—who will not have this man to reign over them.

The foregoing extracts, written in the

confidence of intimate friendship, and not intended for publication, reveal the character and inner life of a devoted missionary who evidently lived in closest fellowship with the Redeemer.

“THE COMFORTER.”

“Have ye received the Holy Ghost since ye believed?” How solemn is this question addressed by Paul to the twelve men of Ephesus, involving the equally solemn truth that it is possible to be a believer in the Lord Jesus Christ and yet know nothing of the indwelling power of the Holy Ghost. It is true no one can call Jesus Christ but by the Holy Ghost, and no one can be a believer but by the same power; but Paul’s question means much more than this. What does it mean? How will the reception of the Holy Spirit affect a believer of this nineteenth century? Well, just in the same way as His reception doubtless affected the twelve men of Ephesus. First, there will be the profound—and shall we say—the new-found conviction that there *is* a Holy Ghost; and next, the mind will undergo a powerful enlargement and illumination, so that the Bible will be a new book. Truths not understood, or only partly so, before will, with the Spirit’s enlightenment, have a meaning and power that will transform the soul. Understood truth has a wonderfully sanctifying power, thus fulfilling the prayer of the Master—“Sanctify them through Thy truth.” We behold, as in a glass, the glory of the Lord, and are changed into the same image. He “shines into the heart to give the light of the knowledge of the glory of God in the face of Jesus Christ.” Christ, then, “dwells in the heart by faith.” He is a reality, a warm, abiding, satisfying Presence.

To most believers Christ is in heaven, and they are on the earth. He is far away, and many “earth-born clouds” obscure the views; but, oh! when the Spirit is received into the heart as a Person He reveals Jesus a living Presence there. Jehovah dwells in the believer as really as the Shekinah abode in Holy of Holies in olden time, and in that day is the Word of Jesus fulfilled, “Ye shall know that I am in My Father, and ye in Me, and *I in you.*” Then “the love of God is shed abroad in the heart,” and *must* flow out in acts and words of love, for by this we know that “He abideth in us by the Spirit which He hath given us,” and “he that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. This spake He of the Spirit.”

How is it that so many believers are so selfish, so worldly, so greedy of gain, of such a low standard generally? Simply because Christ is not a power in the soul. He is to many, in fact, a dead Christ. Believers, rest not until Christ is a *living Christ*—living in your heart. Until every thought and word and action is swayed by His influence. Until all your goings are towards Him. Until, for the excellency of the knowledge of Christ Jesus the Lord, you are willing to suffer the loss of all things, then, indeed, will you know the power of “The Comforter,” and the days of your mourning will be ended. The writer of these lines has been a sufferer for several years, and a believer for many more, but it is only recently she has proved the power of the indwelling Comforter to be all, and much more than is here stated. “Come and see,” believers, for yourselves, and you will agree with sweet Rutherford, “Oh! there is much telling in Christ.”—*Irish Presbyterian.*

CHRIST ABOVE A CROWN.

We have heard people say, "Your Christians are very poor Christians. There is very little difference between them and the heathen." I have even heard a man go so far as to say, "I have lived in India all my life, and I have never seen a respectable native Christian." Of course, the answer to that was that he had never looked. He had never gone to where they were to be found. I would like to tell you of first one or two cases of really noble conduct on the part of our native Christians, which you may take as an example of what Christianity has done in the best instances to raise them from the level at which they existed originally. There was a very interesting case of the ruler of an independent principality in the Khasia Hills. It was a very small territory, but still its ruler held the same independence as the great chiefs of Central India and Rajputana. . . . The heir to this chiefship had become a Christian in his youth. When the chief died, the people came to the heir and said, "We like you very much, but we cannot possibly allow you to be chief so long as you are a Christian. . . . Give up your Christianity, perform the necessary sacrifices to propitiate the gods, and we will take you back with open arms." But he steadfastly refused to accept this opportunity. He stuck to his Christianity, and gave up what was the greatest position and the highest rank that a native in his part of the country could possibly attain to. He gave up the kingdom for Christ.—*Sir Charles Elliott.*

WHAT MISSIONS ARE.

But are we bound to evangelize the world? Is every member of this Congress sure about it? I suspect that, even here,

there are some who would agree with a gentleman who said to me one day that he did not believe in Missions, because he had lived in many parts of the world, and had found that, after all, it did not make very much difference what religion a man professed. "Of course," said he, "men must be good, good husbands and fathers, honest men of business, and so forth;" but he assured me that he had seen good Buddhists and good Mohammedans, and even good devil worshippers, and also good Christians. "Yes," I said, "so have I. But," I added, "you forget one thing." "What's that?" said he. "Well," I said, "here are two alternatives. Either the Son of God came down to the earth to save men from sin, or He didn't. There's no third alternative. Either He did or He didn't. It's a question of fact. Now, if He didn't, then one of the religions you mentioned is a delusion and a fraud, and that is Christianity. But if He did, if, after all, what some of us believe to have taken place did actually take place, ought not men to know it, and ought not those who know it to tell those who don't? That's Missions." "Well," said my friend, "I never looked at it in that light before." "No," said I, "of course not; you fellows never do. You think that Missions mean getting men to exchange one doxy for another doxy. Nothing of the sort. They mean informing men of a tremendous fact which closely concerns them, and which they have a right to know." — *Eugene Stock at Shrewsbury Church Congress.*

CHRISTIANITY AND MOHAMMEDANISM.

The Rev. Dr. George Washburne, of Constantinople, says of the contrast be-

tween Christianity and Mohammedanism: "The Supreme God of Christianity is immanent in the world, was incarnate in Christ, and is ever seeking to bring His children into loving fellowship with Himself.

"The God of Islam is apart from the world, an absolute monarch, who is wise and merciful, but infinitely removed from man.

"Christianity recognizes the freedom of man and magnifies the guilt and corruption of sin, but at the same time offers a way of reconciliation and redemption from sin and its consequences through the atonement of a Divine Saviour and regeneration by the Holy Spirit.

"Mohammedanism minimizes the freedom of man and the guilt of sin, makes little account of its corrupting influence in the soul, and offers no plan of redemption except that of repentance and good works.

"Christianity finds its ideal man in the Christ of the Gospels; the Moslem finds his in the Prophet of the Koran and the traditions."

THE BRITISH AND FOREIGN BIBLE SOCIETY.

The British and Foreign Bible Society was founded in 1804. At that time not more than 5,000,000 copies of the Scriptures existed, printed in thirty-five languages. At the present time there are in print something like 147,000,000 copies, including 4,000,000 added last year. These are printed in 330 different dialects, and the translation of the Bible into 100 additional dialects is at present in progress. This work will be completed this year, when, it is believed, there will not be a single nation in the world which will not

possess the Scriptures in its own language. The sheriffs and several members of the Corporation of London attended a meeting a short time ago to celebrate the 92d birthday of the British and Foreign Bible Society, and the Bishop of London delivered an eloquent address, in which he said that when he was a boy "the map of Africa was a huge blank." The work of such an association cannot be overestimated, as without it all missionary effort would be woefully crippled, and in many cases impossible.

PREACHING THAT TELLS.

Rev. Principal MacVicar, in an article on this subject in the current *Presbyterian College Journal*, says: The sermon that tells must be delivered in the right spirit. What is it? The spirit of Love. The spirit of the Master who "beheld the city and wept over it." (Luke xix. 41.) It is a fact that the dominant feeling in the mind of the speaker spreads more or less in the audience. If he is in a magisterial scolding mood, hearers will speedily get into a similar temper. And if while he delivers his message his heart rises to God in strong desire for the salvation of those addressed, they will be moved in the same direction. This may seem to put very much in the power of the minister, and to lay heavy responsibility upon him; and is not this the Pauline view of the matter? That apostle says, "For we are unto God a sweet savour of Christ in them that are being saved—and in them that are perishing; to the one we are the savour from death unto death; and to the other the savour from life unto life. And who is sufficient for these things?" (2 Cor. ii. 15, 16.)

Finally, the preaching which is effectual is accompanied by the Holy Ghost sent down from Heaven. It was so when Peter preached on the day of Pentecost; and so in the house of Cornelius. "While Peter yet spake these words, the Holy Ghost fell on all them who heard the word."

A SOLDIER OF CHRIST.

When Frederick the Great of Prussia was ridiculing Christ and Christianity before a company of his nobles and generals, who were convulsed with laughter at the King's coarse witticisms, there was one brave general who remained gloomily silent. It was Joachim von Zietan, one of the bravest and ablest generals there. Rising at last and shaking his gray head solemnly, he said to the king: "Your Majesty knows well that in war I have never feared any danger, and everywhere I have boldly risked my life for you and my country. But there is One above us who is greater than all men; He is the Saviour and Redeemer, who has died also for your Majesty, and has dearly bought us all with His own

blood. The Holy One I can never allow to be mocked or insulted; for on Him repose my faith, my comfort, and my hope in life and death. In the power of this faith your brave army has courageously fought and conquered. If your Majesty undermines this faith, you undermine at the same time the welfare of your state. I salute your Majesty." Frederick looked at the man in admiration, and, then and there, in the presence of the illustrious company, apologized to him for what he had said.

HID IN THE HEART.

Among the striking incidents reported from Turkey is one of an aged mother, 110 years of age, whose son was nearly ready to give up in despair in view of the terrible experiences through which they were passing. But the mother told the ruffians who were assaulting them that she was too old to change her faith. "I know only Christ," she said, and they took the dear old lady's Bible and tore it up and burned it before her eyes. "But, thank God," adds our informant, "they could not tear the Word out of her heart."

EDITORIAL NOTES.

—A letter, dated Feb. 19, from Miss Jennie B. Dodds, of Mersina, Asia Minor, received as we go to press, says that Dr. Metheny had been seriously ill for a week previous to that date. A doctor who was called from the U. S. Frigate on Sabbath, watched with him all that day. "If Dr. Metheny," he said, "was an ordinary man,

I would say that two days was his outside limit, but he is an extraordinary man and he may rally again." The letter goes on to say that our missionary "has rallied since Sabbath and his cough has been relieved a little." The *HERALD OF MISSION NEWS* invites the friends of foreign mission work to special prayer for him.

—There have been mailed or handed to us within the last few weeks the following contributions to foreign missions:

Lisbon Cong., N. Y. \$42.50
Miss Isabel Bowes, Almonte, Can. . . 5.00
A member of 2d New York. 500.00

The last named amount has been given annually for many years, and is to be devoted to the support of village schools in Syria. Only for this and similar free-will offerings on the part of generous individuals, in addition to what they contribute through the ordinary channel of congregational collection, the work could not be carried on. It would be necessary to suspend operations in many directions. The Treasurer tells us that it looks now as if the overdraft would be twice as large this year as it was twelve months ago. We dare not believe that this falling off can be accounted for by indifference to the claims of Christ. The churches in general do need to be awakened to a livelier sense of their responsibility in this regard, but we must not forget that there are congregations whose members, though fully alive to their obligations, are unable to give as in former years. An elder, writing from Southern Illinois a few days ago, a man who is deeply interested in the missionary work of the Church and has always been liberal in its support, says: "Money is so scarce that many have to curtail expenses on every hand. Our money crop is wheat. The most of last year's crop was in the hands of speculators before the rise in price, and consequently the farmers were not much benefited. The prospect of a wheat crop is poorer than it has been for thirty years." There are men, however, in other parts of the Church who have money and are only measurably affected by the hard times. To them, as

faithful stewards of His property the Lord is looking to come to the relief of the Missions. He is now testing their faith and their fidelity, and will hold them responsible.

—Recently, Mr. Walter T. Miller received a letter from Miss Meta Cunningham, of Suadia, Syria, with eighteen dollars, for the Jewish Mission in Philadelphia, Pa. "This," she writes to the friends of that Mission, "is the offering of the children in the Suadia Sabbath School, and they send it with their prayers for a blessing on your work. Most of our children knew nothing of the love of Christ until they entered our school. Many of them had never even heard the name of Christ. About half of our pupils are from the heathen Ansairies, and the rest from the equally heathen church, the Greek orthodox, which has a name to live but is dead. We try to teach them from the very beginning that love to Christ demands love to our fellow-men. If you could realize how poor they are and what a treasure a cent is, you would know something of the sacrifice they have made, made most willingly, and I may say, with their whole hearts." Miss Cunningham also enclosed a personal offering of £4 11s 2d (\$22.13) to the Mission in China, and Rev. J. Boggs Dodds sent £6 10s 0d (\$31.55), as the collection of the Suadia congregation. If the home churches were to contribute to the missionary enterprises of the Church with similar liberality, it is not likely that the Treasurer would ever have to report an overdraft. Nowhere is the Christ-like spirit more clearly and beautifully illustrated than in these free-will offerings from missionaries and native Christians and the little children in Mission schools.

—The touching letter from Miss Jennie B. Dodds, published in a recent number of this Journal, in regard to the orphan children that were applying for admission to the schools in Mersina, continues to bear fruit.

A few days ago the Missionary Society and congregation of Belle Centre, O., "few in number, but desirous to do something to advance the cause of the Lord and Saviour," forwarded the following free-will offerings for the benefit of these children:

L. M. S., Belle Centre, O.....	\$5.00
Mrs. Wylie.....	.50
Miss Maggie Wylie.....	.50
Mrs. Johnston.....	.50
Miss Sadie Johnston.....	.50
Mrs. Boyd.....	.50
Mrs. M. Crawford.....	.25
Miss Lizzie Dunlap.....	.50
Mrs. Dr. Mitchell.....	.60
Mrs. Anderson.....	1.00
Mrs. L. G. Collins.....	1.50
Mrs. M. E. Alexander.....	3.65

Mrs. Rosamond E. Walker writes that the Baltimore congregation, of which her husband is pastor, has decided to adopt the "two cents a week" plan to give a little aid to the Armenian orphans whom God is sending to the Mersina school. "By this means," she says, in her letter to Miss Dodds, "we are able to promise you at least twenty-five dollars a year. I wish we could assure you of more, but, if by the little we send we can give a Christian home and training to at least one little one, we shall be very glad."

—Attention is again called to the map of our Mission fields, which the *HERALD OF MISSION NEWS* offers for sale. In the *Reformed Presbyterian Witness*, Scotland, the editor, Rev. Robert Dunlop, says: "This

map is guaranteed to conform to the best geographical authorities, while the workmanship is of the highest quality. All the Mission stations, and places where schools are established, or have been in operation, are marked in a particular way. Indeed, one can obtain such a clear idea of the Mission fields from this map as could not easily be gained in any other way.

"To all interested in the Missions in Syria and Asia Minor, this map should prove highly attractive, and at the same time, instructive, and well fitted to deepen interest in the Mission work carried on by the Reformed Presbyterian Church."

—It gives us pleasure to acknowledge the following contributions towards the salary of Pastors' Missionary for a fourth year in addition to those reported in previous issues:

Rev. J. W. F. Carlisle.....	\$50.00
Newburgh, N. Y.	
" D. H. Coulter, D D.....	15.00
Winchester, Kan.	
" Henry Easson.....	20.00
Cyprus.	
" Wm. McFarland.....	5.00
Flackville, N. Y.	

Not received in time to be included

in last year's salary..... 15.00

Through a mistake in transcribing receipts for the press last month, Rev. J. A. Black, of Wyman, Ia., was credited with only \$5, whereas his annual payment is \$10. Twelve ministers are yet to be heard from, and the money should be transferred to the Treasurer in a few weeks.

Since last report we have received the following payments toward the salary of Elders' Missionary for a fourth year:

Mr. Wm. Brown.....	\$5.00
New York, N. Y.	

The following payments have been sent in since last month towards the salary of the Young Women's Missionary for a fifth year:

Mrs. Maria J. Kerr.....	\$ 5.20
Idana, Kan.	
Miss Mary E. Bell.....	3.65
Olathe, Kan.	
" Jennie N. Connor.....	12.50
Venice, Pa.	

—We were surprised a day or two ago to receive a very friendly letter from Miss M. E. G. Houston, of Belfast, Ireland, with exchange for £2.1.8 for the new Mission in China. This money comes from an Evening Sabbath School connected with Dublin Road Reformed Presbyterian Congregation, of which Rev. John Lynd is pastor, a part of their annual offering to Foreign Missions. It is very gratifying to know that many young friends on the other side of the Atlantic are deeply interested in our work.

—The following contributions have been sent to us, with the request that they be remitted to Rev. Henry Easson, for special work in Cyprus:

The Mission Cong., Chicago, Ill....	\$12.00
A Family of 2d. New York.....	8.50
L. M. S., of College Hill Congrega-	
tion, Beaver Falls, Pa.....	5.00

—Mr. Wm. Anderson, Treasurer of the Young People's Society of Christian Endeavor connected with Second New York, recently handed us sixty dollars for the support of a bed in the Latakia Hospital, now in charge of Dr. James M. Balph.

—More recently a member of Second New York gave us fifty dollars for special missionary work in the City.

—The last Sabbath of February a baptized member of Second New York put eight dollars into our hands, with the request that his name be not published, and the money appropriated as follows:

Morning Sabbath School.....	\$5.00
Mission Work in the City.....	3.00

—A copy of the *Belfast Witness*, from Rev. Dr. A. M. Stavely, Ballyclare, Ireland, has, written with pen and ink, on its margin the following item: "Feb. 20, noon. A cablegram from Geelong announces the death of Rev. A. M. Moore, on Tuesday or Wednesday last. Rev. A. Holmes, pastor of the congregation of Ballybay and Fairview, leaves to-day by steamer 'Ophia,' for Sydney." After long years of weary waiting for help a faithful servant of Christ has fallen asleep. But the Lord lives and can raise up and qualify another to take his place and carry forward the work.

—At the request of Mr. J. A. McIlvaine, Secretary, we publish the following extract from Minutes of Board of Deacons, Second Reformed Presbyterian Church, New York, March 2, 1897:

"Whereas, On Thursday, January 7, 1897, our Heavenly Father removed from our midst, by death, Mr. Wm. McLean, for many years sexton of this congregation;

"Resolved, That we hereby testify to his true Christian character, his devotion to the welfare of the Church, his sympathy for all in trouble, and his efficiency in the faithful fulfillment of the duties devolving upon him in his official capacity."

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